



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Rabeem* (The Multitudinous Mercy Giver)

1. *Sabbaha*¹ (said: *subhana Allah*) for Allah what (are) in the Heavens^w and the Earth;^w and He (is) The Mighty The *Hakeemo*² (infinite *hekma*³ Possessor).
2. For Him (is) the Heavens'^w and the Earth's^w proprietorship; [He] quickens and [He] deadens; and He (is) on every-thing Omnipotent.
3. He (is) The First and The Last and The Apparent and The Unapparent, and He (is) by every-thing Omniscient.
4. He Who created the Heavens^w and the Earth^w in six days; afterwards *istawa*⁴ (He set Himself) over The *Arshe*⁵ (Throne of Kingship); [He] knows what transpires in the Earth^w and what egresses from it^w, and what descends from the Heaven^w and what *ya'arojo* (curvilinearly ascends) into it;^w and He (is) with you^b where wherever you^c were; and Allah by what you^z work (is) *Basseeron* (keenly: Seer/ Omniscient).
5. For Him (is) the Heavens'^w and the Earth's^w proprietorship and to Allah (is to be) returned the matters.
6. [He] transpires the night in the *na'ha're* (between sunrise and sunset) and [He] transpires the *na'ha're* in the night; and [He] (is) Omniscient by the chests' possession.
7. Let-believe you^z by Allah and His messenger; and let-expend you^z of what [He] made you^b *mustakbla'feen*⁶ (affirmable-successors/ vicegerents) in it;^x so who^r they^z believed of you^b and expended they^z for them (is) a big remuneration.

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾
لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ تُحْيِي
وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾
هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾
هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى
الْعَرْشِ يَعْلَمُ مَا يَلْبِثُ فِي الْأَرْضِ
وَمَا تَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ
السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ
مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿٤﴾
لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٥﴾
يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي
الْأَيْلِ وَهُوَ عَالِمُ بُذَاتِ الصُّدُورِ ﴿٦﴾
ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا
جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ فَالَّذِينَ ءَامَنُوا
مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾

¹ The word "sabbaha" = "سَبَّحَ" means: [he] singled Allah as excelling in all good qualities, and that Allah transcends all shortcomings, and that Allah is unique all around.

² See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم".

³ See the *Lexicon* attached to this Translation for "hekma".

⁴ The word "istawa" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the "how" did He "istawa" is not knowable, because there is nothing to compare Allah with to know the "how" of His action.

⁵ The word "العرش" in the Arabic language means: المَظْطَجَعُ أو السرير الذي يُجْلَسُ عَلَيْهِ. Thus, "العرش" is "سرير" سرير. See اللسان. In *Ayah* 23 of *an-Namir*: "...and for her a great *Arshe*." (S27; 23), clearly means the "Arshe" is the "Throne of Power and Dominion." And according to الحديث المتفق عليه = The Hadeeth which is agreed upon, i.e. by both most authoritative Hadeeth narrators, *Al-Bukhary* and *Muslim*, Prophet (SAWS) said: "so, verily the people are to be swooned (fainted). And that I am the first to regain consciousness, suddenly I am by (i.e. seeing) *Mosa* (*Moses*) he taking with a Pillar of the Pillars of The *Arshe*. So I profoundly know not did he regain consciousness before me or he was recompensed by the *Toor* (Mount) swooning." See شرح العقيدة الطحاوية

⁶ The word "مستخلفين" = "الخلفاء" = "بعد زوال هذا الغير". And the "س" in "مستخلفين" = affirmable, see the effect of the "س" when it is conjugated with a word in the *Lexicon* attached to this Translation. In this case making the "مستخلفين" = "owners," i.e. affirmable-successors/ owners.

8. And what(*is*) for you^b not believe you^z by Allah while the messenger invites you^b to believe by yourⁿ Lord; while *qad* (already and affirmatively) [He] took yourⁿ *meethaqa*^x (ratified-covenant)^{x7} en(*if*) you^c were believers.

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ
يَدْعُوكُمْ لَتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ
مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨﴾

9. He Who *younazzelo* (iteratively-descends) on His *abde*⁸ (slave) *Aya'ten*ⁿ (Qur'anic statements) evidents-she^m to exit you^b [He] from the darkneses to the illumination; and verily Allah by you^b surely (*is*) *Ra'oofon*⁹ (iteratively Forbearer-/Clement) *Rabeemon* (iterative mercy Giver).

هُوَ الَّذِي يُزِيلُ عَلَى عَبْدِهِ
ءَايَاتٍ يَبَيِّنُ لِيُخْرِجَكُم مِّنَ
الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ
لَرَءُوفٌ رَّحِيمٌ ﴿٩﴾

10. And what (*is*) for you^b that-not expend you^z in Allah's path; and for Allah(*is*) the Heavens'^w and the Earth's'^w inheritance; not levels of you^c who^p [he] expended of before the *fat'he*^{x10} (opening/overwhelming victory) and [he] mutually fought; those (*have*) greater rank than whom^t they^z expended from after and they^z mutually fought; and each Allah promised the Paradise;^w and Allah by what you^z work(*is*) Proficient.

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ
وَاللَّهُ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ
لَا يَسْتَوِي مِنْكُمْ مَّنْ أَنْفَقَ مِن
قَبْلِ الْفَتْحِ وَقَتْلَ أَوْلِيَّتِكَ أَعْظَمُ
دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِن بَعْدِ
وَقَتْلُوا وَكَلَّا وَعَدَ اللَّهُ الْحَسَنَى
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾

11. Who^a (*is*) *tha*¹¹ (near-he-one) who^x [he] requites Allah a requital^x *hasanan* (ultimately meritorious deed) then [He] doubles it^x for him; and for him(*is*) a remuneration-*kareemon*¹² (bounty-giver, ennobler and of many uses/effects).

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا
حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ
كَرِيمٌ ﴿١١﴾

12. Day [you^s] see the he-believers and the she-believers treading¹³ (*is*) their illumination between their hands^w (*before them*) and by their right hands; yourⁿ *bushra*¹⁴ (*pleasing-tiding*) (*is*) today: paradises^w/gardens^w run^w from under it^w the rivers; immortals they^z (*are*) in it^w; *tha'leka* (*afar-that-it/that*)^x it^x (*is*) the win the great.

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
يَسْعَى نُورُهُم بَيْنَ أَيْدِيهِمْ
وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

⁷ The words: “ميثاق”=“ratified covenant” and “عهد”=covenant.

⁸ The word “abde” = “slave,” the denotation of the word “slave” is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

⁹ The word “رؤوف” of “الرافة” which is more intensive than “الرحمة” as “الرحمة”=“mercy,” which is kindness imparting delight to its recipient; while “الرافة” is in addition to “الرحمة” it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, “الرافة” is a protective-mercy=clemency. And “رؤوف” is multitudinous protective mercy Doer or multitudinously clement. See اللتاج.

¹⁰ The word “فتح” means “overwhelming victory, i.e. victory, besting and rule” see الراغب.

¹¹ The particle “ذا” has many meanings, of relevance here is “اسم الإشارة” = the demonstrative pronoun for near, singular, masculine, animate or inanimate object. It is subject to be affixed to other letters which really designate exactly its implication. For example when “هـ” is prefixed to it, it becomes “هذا”= “this.”

¹² The word “kareem”= “كريم” is a subjective, singular, masculine noun. It has no exact English equivalent, as explained at length in footnote 28 of the Introduction. Summarily: bounty-giver ennobler and of many uses/effects.

¹³ The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along, as in this context; (3) “عمل باجتهاد” = endeavored, i.e. he made conscientious or concerted effort toward an end; (4) “بمعنى قصد” intentionally treaded. When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الام”. See اللسان, and الصائر.

¹⁴ See the Lexicon attached to this Translation for bashashara/youbashsharo/mubasheron=بشراً يبشّر/مبشّر.

13. Day say the he-hypocrites and the she-hypocrites to whom ^r believed they: ^z <i>undhorona</i> ¹⁵ (let-you: ^r look us at/wait-for)[we] acquire from your ⁿ illumination; (had been) said (to them): let-return you ^z (to) your ⁿ hind ¹⁶ then let-petition you ^z (for) an illumination; then (had been) set between them by a fence for it ^x a door, inside it ^x in it ^x (is) the mercy ^w and its ^x outside from before it ^x (is) the torment.	يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿١٣﴾
14. They ^z call them: have not [we] been with you; ^b said they: ^z <i>bala</i> ¹⁷ (certainly-not); [and,] but you ^b essayed your ⁿ selves ^w and <i>tarabbassa</i> (looked out/awaited you ^c) and suspected you ^c and deceived you ^c the longings until came Allah's command; and beguiled you ^b by Allah the beguiler.	يُنَادُوهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ ﴿١٤﴾
15. So today, not (to be) taken from you ^b a ransom ^w and nor from whom ^r unbelieved they; ^z your ⁿ abode-/lodging(is) The Fire ^w she(is) your ⁿ socius ¹⁸ (worthier associate) and wretched the destiny.	فَالْيَوْمَ لَا يُوْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوِيَّتُكُمُ النَّارُ هِيَ مَوْلَانَكُمْ وَبِئْسَ الْمَصِيرُ ﴿١٥﴾
16. Has(it) not <i>ya'aney</i> (been/ became timely/ nearing/ now) for whom ^r believed they ^z to <i>takh'sha'a</i> ¹⁹ (submittingly quiet) their hearts for <i>thekre</i> (Qur'an/ mention of) Allah and (for) what descended of the right; and not be they ^z like whom ^r <i>oto</i> (they ^z were accorded) the book ^x of before; then protracted on them the <i>ama'do</i> ²⁰ (term-limit end); then indurated their hearts; and many of them (are) <i>fa'seeqoona</i> (rebels vis-à-vis Allah's command).	* أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿١٦﴾
17. Let-know you ^z that Allah quickens the land ^w after its ^w death; <i>qad</i> (already and affirmatively) We manifested for you ^b the <i>Aya'te</i> ^w (miracles/ signs/ proofs) <i>la'alla</i> (craving currently unavailable deed that, perhaps) you ^b celebrate you. ^z	اعْلَمُوا أَنَّ اللَّهَ تَحْيِ الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾
18. Verily the <i>mussaddeqeena</i> (he-charity-givers) and the <i>mussaddeqa'te</i> (she-charity-givers) and requited they ^z Allah a requital ^x <i>hasanan</i> (ultimate meritorious deed), (to be) doubled for them and for them (is) a remuneration- <i>kareemon</i> ²¹ (bounty-giver, ennobler and of many uses/ effects).	إِنَّ الْمُصَّدِّقِينَ وَالْمُصَّدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَعْفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾

¹⁵ The word “انظروننا” could mean (1) “انتظروننا”= “wait for us,” or (2) “انظروننا”= “بمعنى أخروننا”= “reprieve us.” Emmam At-Tabari says: there is no meaning in this context for “reprieve,” (3) Look at us. See البيضاوي.

¹⁶ The word “وراء” means: (1) “القدم أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: و يذرون وراءهم الآخرة.” (2) “بعد” (3) “الخلف، ف خلف الشيء هو مؤخرته: مثلاً وراء الأكمة.” So, here (2) seems to apply.

¹⁷ The word “bala”= “certainly-not” is absolutely not synonymous to “yes”= “نعم,” see footnote 196 or the Lexicon attached to this Translation for more elaboration.

¹⁸ That is Hell is worthier to connect with you in a relation to take the necessary action towards you and your ultimate destiny, and “wretched the destiny”. That is because Hell “reasons,” to a certain extent, as Allah asks her: “Day We say to Hell: have you filled? And says she: is (thereof) an augmentation?” (50:30). Thus, Hell is their “worthier guardian.”

¹⁹ The word “خشع” in “تخشع” involves more than just “humbleness” or “submission” as that suggests bodily or attitudinal behavior. As “خشوع” denotes submission or subsiding of sight and sound as well. See اللسان. So “تخشع” seems to mean that their hearts subside in quietness. Hence, submittingly quiet.

²⁰ The word “الامد”= “نهاية الاجل,” i.e. the term-limit end. See اللسان.

²¹ See footnote 28 of the Introduction to this Translation. Summarily: bounty-giver, ennobler and of many uses/ effects.

<p>19. And who^r believed they^z by Allah and His messengers, those they (are) the <i>sseddeqoon</i>²² (indeed the steadfast affirmers and ever practicers of the truth) and martyrs <i>enda</i> (by munificence of/by Rule of) their Lord; for them (is) their remuneration, and their illumination; and who^r unbelieved they^z and denied they^z by Our <i>Aya'te</i>,^w (messengers and messages) those (are) the <i>Jaheem's</i>²³ (intensely-blazing Fire^w) companions.</p>	<p>وَالَّذِينَ ءَامَنُوا بِاللّٰهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصّٰدِقُونَ وَالشّٰهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أُجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٩﴾</p>
<p>20. Let-know you^z that only the life^w (of) the world^w (is) a play and an amusement and an adornment and a mutual bragging among you,^b and a mutual multitudinousness in the possessions and the children; like a parable^x/example^x (of) <i>aghaythen</i>²⁴ (delightful-satiating-and-reviving rain) marveled the <i>kuffara</i>* (sowers) its^x sprout; afterwards it^x desiccates then [you^s] see it^x <i>musfarran</i> (turning-yellow); afterwards it^x becomes debris; and in the Hereafter^w (is) a severe torment and a forgiveness^w from Allah and a <i>redhwanon</i> (ultimate delight/gratification); and not the life^w of the world^w except a <i>mata'ao</i>²⁵ (resource for a transitory worldly delight) (of) the beguiler.</p>	<p>أَعْلَمُوا أَنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَهُوَ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرْتُلُوهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيٰوةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿٢٠﴾</p>
<p>21. Let mutually vie/compete you^z to a forgiveness^w from yourⁿ Lord and a paradise^w/garden^w, its^w <i>aardh</i>^x (width/expanse)^x (is) as the Heaven's^w and the Earth's^w <i>aardh</i>^x; (it^w had been) prepared-she^y for whom^r believed they^z by Allah and His messengers; <i>tha'leka</i> (afar-that-it/)^x (is) Allah's munificence, <i>yona'teybe</i> ([He] accords it^x) whom^p [He] wills; and Allah (is) the munificence-possessor, the great.</p>	<p>سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللّٰهِ وَرُسُلِهِ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢١﴾</p>
<p>22. Not betided [He/it^w]²⁶ of a disaster^w in the Earth^w and nor in yourⁿ selves^w except in a book from before that <i>nabr'a</i> ([We] originate/generate) it;^w verily <i>tha'leka</i> (afar-that-it/that)^x (is) on Allah easy.</p>	<p>مَا أَصَابَ مِنْ مُّصِيبَةٍ فِى الْأَرْضِ وَلَا فِى أَنْفُسِكُمْ إِلَّا فِى كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾</p>
<p>23. <i>Lekayla</i> (so that not) grieve you^z over what (had) escaped²⁷ you^b and nor revel/rejoice you^z by what <i>aa'takom</i> (accorded you^b) Allah; and Allah loves not every swaggerer/strutter boaster/prideful.</p>	<p>لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا ءَاتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾</p>
<p>24. Who^r they^z stint and they^z command the mankind by the stint and whoever [he] diverts, then verily Allah, He (is) The Rich The Hameedo²⁸ (He Who is multitudinously praised/He Who is iterative praiser).</p>	<p>الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبَخْلِ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٤﴾</p>

²² The word “*seddeqoon*”=“الصّٰدِقُونَ” means they who are *indeed steadfast affirmers and practicer of the truth*.

²³ The word “الجحيم” is proper noun, but it means *intensely blazing fire*. See *الراغب*.

²⁴ The word “غيث” = *المطر المنبت للكلأ و المنعش*, so is *not* just rain but that kind of rain which is *delightful-satiating-and-reviving* in the sense of meeting the needs and reviving all in the environment where it rains, as it was sought to enliven the land with greenery and pasture. To some linguists, “الغيث” could also means the gliding clouds that bring rain.

* The word “كفار” is rooted in “كفر”=covered the sowed seed with soil; thus “كفار” = sowers, in **this** case.

²⁵ The word “متاع”=“*mata'ao*” is rooted in the word “مَتَعَ” = “*matta'a*” with many meanings, among them: *resources of transitory worldly delight*. See *Lexicon* attached to this Translation for more elaboration.

²⁶ The subjective noun (i.e. *فاعل*) for betided (i.e. *أصاب*) could be “He, i.e. Allah,” or “it,”=“مصيبه” = disaster.

²⁷ That is it was not to betide you: “Say [you^s]: never befalls us except what wrote Allah for us.” (S 9:51).

²⁸ The word “Hameed”=“حميد” linguistically means: (1) *multitudinously praised* and (2) *multitudinously praiser*.

25. *Laqad* (verily, already and affirmatively) We sent Our messengers by the evidences-she^{ym} and We descended with them the book and the balance to up²⁹ the mankind by the *qestte* (removal of injustice and rendering absolute justice); and We descended the iron;^x in it^x a *ba'ason*³⁰ (hardness/strength) hard and benefits^w for the mankind; and to know Allah who^a succors Him and His messengers by the invisible; verily Allah (is) Strong, Mighty.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ
وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ
لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنزَلْنَا
الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ
لِّلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ
وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ
عَزِيزٌ ﴿٢٥﴾

26. And *laqad* (verily, already and affirmatively) We sent Noohan (Noah) and Ebraheema (Abraham) and We made in their [both] progenies^w the Prophethood^w and the book; so of them *muhtaden* (he who became divinely-guided) and many of them (are) *fa'seeqoona* (rebels vis-à-vis Allah's command).

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ
وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النَّبُوَّةَ
وَالْكِتَابَ فَمِنْهُمْ مُّهْتَدٍ
وَكَثِيرٌ مِنْهُمْ فَسِقُونَ ﴿٢٦﴾

27. Afterwards We supervened on their footsteps by Our messengers and We supervened by Isa (Jesus) Mariam's (Mary's) son and *aa'taynabo* (We accorded him) the Euangelion³¹ and We made in the hearts (of) whom^t *ettaba'aobo* (they^z closely-followed him) clemency^{w32} and a mercy;^w and a monkery^w (monasticism) they^z innovated it^w not We wrote it^w on them except *ebte'gha'a* (earnest-quest) (of) Allah's *redhwana*^x (delight/-gratification); then not nurtured they^z its^w right nurturing; so *aa'tayna* (We accorded) whom^t they^z believed of them their remuneration and many of them (are) *fa'seeqoona* (rebels vis-à-vis Allah's command).

ثُمَّ قَفَّيْنَا عَلَىٰ آثَرِهِم بِرُسُلِنَا
وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ
الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ
الَّذِينَ اتَّبَعُوهُ رَافَةً وَرَحْمَةً
وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا
عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ
فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا
الَّذِينَ ءَامَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ
مِّنْهُمْ فَسِقُونَ ﴿٢٧﴾

28. O you, who^t believed they^z *ettaqo* (let reverentially guard you^z not to displease) Allah and let-believe you^z by His messengers; *yous'tekom* ([He] accords you^b) *keflay'ne* (sufficient: doubles/portions/similars) of His mercy^w and [He] makes for you^b an illumination you^z walk by it^x and [He] forgives for you;^b and Allah (is) *Ghaforon* (iterative Forgiver) *Rabeemon* (iterative mercy Giver).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ
وَءَامِنُوا بِرُسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ
مِّن رَّحْمَتِهِ وَيَجْعَلْ لَّكُمْ نُورًا
تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ
غَفُورٌ رَّحِيمٌ ﴿٢٨﴾

29. *Le'alla*³³ (in order to) know the book's folks that not they^z strengthen over a thing of Allah's munificence; and that the munificence^x (is) by Allah's hand, *yous'tey* ([He] accords) it^x whomever [He] wills; and Allah (is) the munificence-possessor, the great.

لَعَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ أَلَّا
يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّن فَضْلِ اللَّهِ
وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن
يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

²⁹ The word "يقوم" = "up" = "get up or rise," but in the intransitive sense = "maintain," "sustain," or "uphold."

³⁰ The word "بأس" bears several meanings: (1) hardness, (2) strength, (3) hard war or torment. See التاج اللسان.

³¹ The early writings of the founder of Christianity to the various churches referred to the now called "Gospels" as the "Euangelion" (see the *Encyclopedia Britannica*, 15th edition, vol. 14, p. 822). The Greek prefix "eu" means "true" or "good" and denoting "weighty, authoritative, and official message," and "Angelion" means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the "Euangelion" was changed to become the proclaimed "Gospel." The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the "Enjeel." Thus, after the *Torah* was defiled post *Mosa's* (Moses') death, through deletions, additions and other alterations, the *Enjeel* (Euangelion) through Jesus, came to rectify the situation.

³² The word "رافة" is an intensive form of "الرحمة" as "الرحمة" = "mercy," which is kindness imparting delight to its recipient; while "الرافة" is in addition to "الرحمة" it involves protecting against any possible undesirable happening to the recipient; hence, "الرافة" = clemency. See التاج.

³³ *Le'alla* = "لئلا" this word at the beginning of this great *Ayah* is made up of "لا" and "أن" meaning "حتى لا أو كيلا" However, all The Qur'an مفسرون = commentators unanimously say that in this case "لئلا" means "ل" in order to. Also see الدر المصون، لأحمد الحلي +